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A FAREWEL SERMON ₁₈

PREACHED AT
TRINITY-CHURCH in LEEDS,

On SUNDAY the 5th of November, 1769.

By JAMES SCOTT, B. D.

Fellow of TRINITY-COLLEGE, CAMBRIDGE.



L E E D S :

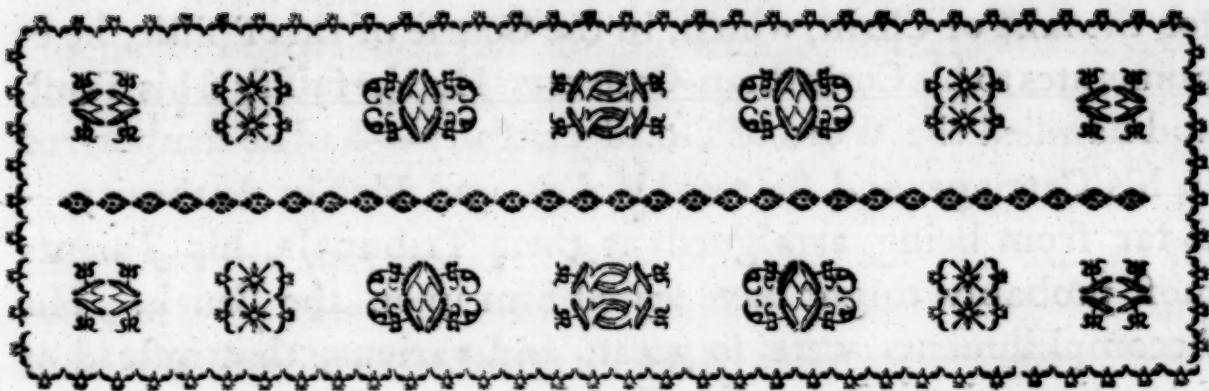
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TO
HIS VERY WORTHY, AND GENEROUS FRIENDS,
THE VOLUNTARY SUBSCRIBERS
TO THE AFTERNOON LECTURE AT TRINITY-CHURCH
IN *LEEDS*
THE FOLLOWING DISCOURSE
IS MOST AFFECTIONATELY INSCRIBED,
(AS A PUBLIC TESTIMONY
OF HIS SINCERE GRATITUDE AND ESTEEM)
BY
THE AUTHOUR.

*James Scott Jun^r:
1769.*



2 C O R. i Chap. xii. V.

*Our Rejoycing is This, the Testimony of our Conscience,
that in Simplicity and Godly Sincerity, not with fleshly
Wisdom, but by the Grace of God, we have had
our Conversation in the World, and more abundantly
TO YOWARDS.*

*W*HATEVER the particular Occasion might be, which induced the Apostle to make this Declaration of his Simplicity, and Sincerity ; it carries with it such an Air of Ingenuity, and bespeaks a Soul so pure, and innocent, as could not but engage the Love and Admiration of all those, who were satisfied that it was true. And what greater Proof could possibly be given to convince them

them of it, than that Catalogue of his Sufferings, and Sorrows for the sake of Christ, which, in the Gourse of this Epistle, he enumerates to his Corinthian-Converts? Had he falsify'd his Trust, and handled the Word of God deceitfully---had he temporized in his Carriage, and flattered Rulers, and Men in Authority---so far from being arraigned at their Tribunals, his Talents most probably might have seated him upon the Bench. His Accomplishments were so great, and various, that instead of subjecting himself, by the Freedom and Frequency of his Reproofs, to the Insults of an enraged Populace, he might have led their Understandings captive at his Will, and have raised their Adoration, instead of their Abhorrence. But it was not so that he had learned Christ :---he was better instructed in the Doctrine of his Master, and the Nature of that Commission, which he was entrusted to execute, than to betray them for any carnal Views whatever. He knew that all the loudest Applauses of the World, were nothing in Competition with the single, silent Testimony of a good Conscience---that if Double-dealing, and the Arts of fleshly Wisdom were the way to promote his temporal Affairs, yet his eternal Interests could not but miscarry, without walking in Simplicity, and Godly Sincerity: accordingly, his Resolution was at all Events to maintain his Integrity, and a clear Conscience, as a never-failing Source of Joy, and Consolation, under every Trial, and Affliction, that he could possibly meet with.

Happy are they, Christians, who with St. Paul chuse this better Part, and with him too can make this noble Declaration!

ration ! For Simplicity, and Sincerity are of so amiable a Nature, that they cannot fail to recommend us to the Favour both of God, and Man. They spring from that noble and ingenuous Disposition of Soul, which renders us averse to all Wiles and Craft in our Dealings ; that makes us open and undisguised, free and unaffected. A man of this Character would chuse rather to fail of his Aims, than to compass them by any indirect Method : if they are not to be come at in a fair and honourable Way, he scorns to turn aside into any dirty byepath to attain them : he confines himself strictly to the Rules of his Duty ; and while he is confident of his being in That Road, is not over-follicitous whither his Steps may carry him : his study is rather to *be* virtuous, than to *appear* so ; and therefore where he is not possessed of the Substance, he disclaims the Shadow : that word Politeness he does not understand, and Compliment is a Term not to be found in his Vocabulary : he makes no Professions, but such as are perfectly agreeable to his Purposes, and his Words are always the honest Index of his Heart : he scorns to honour Vice however dignify'd or distinguished, and stoops to Virtue, tho' in the humble Shade of Poverty and Disgrace ; in a word, Flattery is a Meanness to which he cannot bend, and the most odious of Characters he deems that of Hypocrify.

From this Description of the Man of Simplicity, it will be found impossible to maintain the Character without Prudence and Courage. For first without Prudence, whose Office it is to find out, and guide us in the Ways of Truth, a Man of the most undaunted Bravery, and glorious Expectations, may possibly

possibly be engaged in the Maintenance of Errour ; in which case his Simplicity degenerates into Weakness, his Resolution becomes Rashness, and all the golden Mountains, his mis-guided Conscience may have promised him in Futurity, will be false and baseless, as the Ravings of a Madman, or the Dreams of an Ideot. So far therefore is true Christian Simplicity from supposing a Man's Eyes to be shut, and his running headlong in the dark, that it implies rather his being guided by the Light—not that false one indeed, which the crafty make use of, to catch, and dazzle weak Sights withal—but that open day, which at the same time shews him the path he should walk in, and lets the World see whither he is going. But this openness of Behaviour may possibly be objected to; as seemingly inconsistent with those lawful Pursuits of temporal Interest, which the Dictates of Prudence, and Self-love require every Man to regard. To which it may be answer'd, that the Simplicity here recommended does by no means require that all a Man's Aims should be laid so open, and all his Thoughts so actually declar'd, as that designing Persons may be enabled thereby to defeat his Purposes ; but only that no such Design be formed by him in secret, as would not, if put to it, bear the Light ; and that no Thought, Word, or Action be countenanced, but such as wear the Impression of Truth, and Honour. So long as he traffics with this Sterling Money, he may fairly be allow'd all the Advantages he can make of it :—these perhaps may not always be so great as theirs, who put off counterfeit Coin ; yet by the general Character which fair, ingenuous Dealing is sure to bring in, may turn upon the whole to as good account even here, but

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will certainly be incontestable Proofs of his having acted according to the best Rules of Policy hereafter.

But Secondly, If Prudence be one, Courage is another necessary Ingredient in the Composition of real, and genuine Simplicity. For Truth may suffer as well by Cowardice, as Ignorance ; and in fact is oftener betrayed, than not discover'd. Thus, when the Israelites were arrived at Kadesh, and by their Spies had found out the Excellence of the Land of Canaan, their promised Inheritance, it is remarkable how their Fears got the better of their Understandings ; and the Sons of Anak, a Difficulty or two, that seemed to lie across their way, made them basely swerve from their Duty, and forfeit their Hopes. In vain did they hear the Report of their Spies, that it was a goodly Land, flowing with Milk and Honey ; in vain did they see their Shoulders loaded with the delicious Grapes that it produced—their hearts were overlaid with Cowardice, and they cried out, we are not able to go up. Ah, Christians, let us take care that we never betray the same Baseness, and Timidity ! Our Land of Promise is above ; and we know that the Fruit of it is sweet, and glorious, and ravishing : let not the Difficulties of the Journey terrify us, but let us push on boldly, tho' all the Powers of Darkness, those Gigantic Sons of Anak, stand in the Way to oppose us. Thus it was that Caleb, and Joshua behaved ; like Men of true Simplicity they asserted their Claim to the Seat of Promise : they feared nothing so much as to rebel against their Maker, and what they were assured God had commanded, that they were determined to execute, or perish in the Attempt. The Reso-

lution was truly simple and heroic, and both the Example, and Event may be instructive to Posterity : the one shews us to how little Purpose it is to have discovered Truth, unless we have Courage also to assert, and maintain it—the other strongly prompts us to Stedfastness in our Duty, by pointing out that Success, which is its natural Reward. In short the Man who is not armed with Courage, to bear up as well against Injuries and Reproaches, Distress and Persecution, as to withstand the Allurements of Honour, Profit and Pleasure, must be frequently in Danger of forfeiting his Simplicity. For it is the Nature of Fear to betray the Succours of Reason ; and tho' he might not perhaps be so mean and abject as to sell his Principles, yet I appeal to Experience, whether he would not be too likely to let them be wrested from him, by the Frowns of the Powerful, and the Menaces of the Great.

But if Prudence and Courage are necessary Ingredients, to make up the Character of true Simplicity, in every Walk of Life ; they must be more indispensably so, in that most slippery, and arduous of all Situations, the Ministry of the Gospel. For to say nothing of those lighter Evils, which we are almost sure to meet with, the Scoffs of the Libertine, the scornful Reproof of the wealthy, and the Despitefulness of the proud ; who sees not that a truly simple, and Christian Divine has his Course to steer between two dangerous Extremes, the very Scylla, and Charybdis of Religion, Enthusiasm, and Infidelity ? He must be cautious of inclining to those, who deluded by the Vapours of an over-heated Imagination, rant and rave about Faith, and Justification, and

Grace,

Grace, and unsinning Obedience, and I know not what secret Feelings of the Holy Spirit of God. He must guard his Hearers against that pernicious Doctrine, which supposes Good Works superfluous, and Faith the only necessary Means of Salvation ; whereas Faith and Good Works should go together, to compleat the Character of a true Christian. We ought so to work, as if we were to be saved only by our own Merits ; and yet withal so entirely to rely on the Merits of Jesus Christ, as if our own Righteousness was only as filthy Rags ; in short, we ought with *one hand* to work the Works of God, and with the *other* to lay fast hold on the Merits of our gracious Redeemer.---But if the *Fever* of Enthusiasm be thus dangerous, and fatal to the Soul, what shall we say of the *Ague* of Infidelity ? There are a set of Men (I blush to speak it) who in this Christian Country are any thing but Christians ; whose daily endeavour it is to reduce Religion to Notions merely moral, and Faith to the Standard of human Reason. In opposition to these, it is our Duty to preach Jesus Christ, and Him crucify'd : for what unfaithful Stewards must we be of the Mysteries of God, if instead of feeding the People committed to our Care with divine Manna, with the bread of Life, which came down from Heaven, we entertain them only with a few wretched Scraps of Morality, collected from I know not what Pagan Writers ? What woeful Shepherds of Christ's Flock, if we lead them from fair green Pastures, which lie beside the Waters of Comfort, to feed upon bleak, and barren Mountains ? Tell me, thou Man of Morality, thou Idolater of Heathen Wisdom, where canst thou find, in what Volumes of Anti-

quity, that thy Nature was miserably bruised, and shattered, by the Fall of Adam? Human Pride whispers to thee, like the Angel of the Church of Laodicea, that thou art rich and encreased with Goods, and haft need of nothing: where, but in the Gospel of Christ, canst thou find that thou art wretched, and miserable, and poor, and blind, and naked? Where else is revealed the Necessity of an Atonement, and Propitiation, being made for thee? Where, forlorn, and despicable as thou art, that thou shalt still be accepted of God, thro' Faith and Repentance? Where is the Prospect of a glorious blessed Immortality brought to Light, but in that sacred Volume? Canst thou pretend to exclaim against Religion, as thy favourite BRUTUS did against Virtue, " Wretched Virtue, how
 " have I been deluded in thy Service! I thought thee a real
 " Good, and as such have always devoted myself to thee:
 " but alas, thou art only an empty Name, a Phantom, an
 " abject Slave, exposed to the Insults of Fortune!"

But I forbear at this Time to expatiate upon the Excellence of the Christian Religion, above all other Systems; having so often dwelt upon this Subject already, that I would willingly hope it unnecessary. You know, my Friends, how earnestly I have endeavoured to make you good Christians; how I have insisted from Time to Time upon every Article of our Holy Faith, and preached to you the Gospel of our Lord and Saviour Jesus Christ, with Plainness and Simplicity. God is my Record, that I have wished for nothing so earnestly, have prayed for nothing so fervently, have laboured for nothing so abundantly, as the Salvation of your Souls: and
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it is this Testimony of my Conscience, that in Simplicity and Sincerity I have had my Conversation to Youwards, which emboldens me to speak to you now with more Freedom. Yet a little while, Christians, and we shall be all summoned to the Tribunal of God, there to give an Account, I of my Ministry, You of your Faith and Hearing. If I have handled the Word of God deceitfully---if I have deliver'd for Doctrines the Traditions of Men---if I have been drawn aside from the Truth, as it is in Christ Jesus, by *any* Sect or Party, (tho' it has been my Desire, my Study, my Delight to live in perfect Charity with all)---if I have spoken unto you *smooth* Things, instead of *right* Things---if I have prov'd a slothful Watchman, and performed the Work of the Gospel lazily, and languidly---if, puffed up with Vanity, and greedy of popular Applause, I have beguiled you with the enticing Words of Man's Wisdom---miserable Wretch that I am, who shall deliver me from the Wrath to come? ---On the other hand, ask yourselves, Christians, for it will certainly be required of you, at the last great Day of Account, whether ye have heard the Word with Simplicity, and Godly Sincerity: for if you have come to Church, only to keep up your Credit in the World; or to have your itching Ears tickled with something new, and pleasing; or to display your own, and to admire the Finery and Folly of others—if ye have been unfruitful, and unprofitable Hearers, ever learning, and never able to come to the Knowledge of the Truth—can ye hope for any other Sentence, than that denounced against the unprofitable Servant, cast ye the unprofitable Servant into outer Darkness, there shall be weeping

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ing and gnashing of Teeth?—But, Beloved, I am persuaded better Things of You, and Things that accompany Salvation. The constant Fullness of this Assembly, and the profound Stillness and Attention, with which you have ever favour'd me, afford a pleasing, and well grounded Hope, that neither my preaching, nor your hearing have been in vain; and that however we may part for the present, we shall be able hereafter to meet each other, face to face, with Confidence and Joy.

And now, what remains, my Friends, but that I return you my most solemn and public Thanks for those uncommon Marks of Munificence, which on *your part* have been freely given, and *on mine* were unask'd, and unexpected? Believe me, that whatever may be the Colour of my future Life, I shall always retain the most grateful Sense of your Kindness, and Esteem. The Relation in which I have served you now ceases; but the affection arising from it will ever remain. God knows my heart that it is not without the utmost Regret and Sorrow that I now leave you; happy should I be, might I devote the Labour of my whole Life to your Good. But neither my future Hopes nor present Circumstances will allow me to continue here, and be burdensome to you. I shall ever bless God, the Authour and Giver of all good Things, for that Opportunity which he has afforded me of knowing the Kindness of your Sentiments towards me; and as I most earnestly desire all your Prayers for *me*, so I shall never cease to pray for *you*, that you may prosper in all your temporal, and eternal Concerns—that this populous Place
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may be as famous for its Piety and Religion, as for its Trade and Commerce—that God's good Providence may watch over, and bestow upon you, and your Children after you, as much temporal Health and Prosperity, as he shall see expedient; and that in lieu of these, he may enrich you with Grace, that Health of the Soul, that Treasure which is most inestimable. Before I conclude, let me adjure you (and the last Words of a parting Friend have sometimes been remember'd with good Effect) to live peaceably one with another: You know that it is a Doctrine, which I have constantly preached, and endeavoured as constantly to practise—let me leave it with you as my last, best Legacy! Beware of those, who make Use of their Liberty for a Cloak of Maliciousness; and under a pretended Zeal for our excellent Constitution would betray you into Faction, Sedition, and every evil Work: Fear God, Honour the King, submit yourselves to those, who have the Rule over you; and may the God of Peace sanctify you wholly; and I pray God that your whole Spirit, and Soul, and Body, may be preserved blameless unto the coming of our Lord Jesus Christ; to whom with the Father, and the Eternal Spirit be ascribed all Glory, Praise, and Dominion for ever and ever! AMEN.

and I had to go to the city to get my car fixed. I was so angry at myself for getting into this situation. I had been driving for hours and was exhausted. I had to take a break and stretch my legs. I was walking around the city when I saw a man sitting on a bench. He was wearing a tattered jacket and looked like he was homeless. I stopped and asked him if he needed help. He said he did and asked if I could give him some money. I hesitated for a moment, but then decided to give him \$10. He thanked me and continued walking. I felt good about helping someone in need. I continued walking and eventually got back into my car and drove home. I was still angry at myself for getting into this situation, but I also felt good about helping someone in need.

